A MODEST

REPROOF

OF A

High-Churchman.

Vehemens in utramque partem,
Menedeme, es nimis. Terent.

Inter utrumque tene, medio tutissimus ibis. Ovid.

Fortuna sævo læta negotio, &
Ludum insolentem ludere pertinax,
Transmutat incertos honores,
Nunc mihi, nunc alii benigna, Horat.

LONDON;

Printed, and Sold by *T. Harrison* at the *Royal Exchange*, and *A. Baldwin* at the *Oxford-Arms* in *Warwick-Lane*. 1711.

Lately Publiſh'd,

A Letter to Sir *Jacob Bankes*; by Birth a *Swede*, but Naturaliz'd, and a Member of the preſent Parliament: Concerning the late *Minehead* Doctrine, which was eſtabliſh'd by a certain Free Parliament of *Sweden*, to the utter enſlaving of that Kingdom. To which is added a Poſtſcript. By *William Benſon*, Eſq; The 10th Edit. Price 3*d*.

A Word to the Wiſe; in a Letter to a City Clergyman: recommended to the Conſideration of his Brethren of the Clergy, eſpecially thoſe of the younger ſort.

Dr. *Sacheverell*'s Speech at the Bar of the Houſe of Lords, on his Impeachment, in *Weſtminſter-Hall*; with Reflections thereupon, Paragraph by Paragraph.

A Letter to the Reverend Dr. *Sacheverell*: with a Poſtſcript concerning the late Vindication of Him, in Anſwer to Mr. *B*——*t*'s Modern Fanatick.

A Seaſonable Addreſs to the Citizens of *London*: Which may ſerve indifferently for every Inhabitant of *Great Britain*.

A

Modeſt REPROOF, &c.

Dear Sir,

I Cannot ſay, but that the Converſation we had the other day, has caus'd ſome uneaſy Reflections in *me*; not (believe me) from any Senſe I had of your being too hard for me in the Argument, becauſe he who preſſes only Meekneſs, Love, Unity, and Chriſtian-like Agreement, cannot eaſily be worſted: But my Concern aroſe from this, That I could not be ſo happy, as to prevail on *you* to extinguiſh *a little* of that HOT SPIRIT which at preſent has too much Dominion over you.

And it affords me the greater Trouble, becauſe I have really a great Affection for you, and, *in other reſpects*, entertain an excellent Opinion of you. I always look'd on you as a ſincere and devout Son of the *Church of* England, a conſtant Communicant at the *Bleſſed Sacrament*, a loyal Subject, a good Citizen, and a ſtrictly honeſt Man. I well know you to be an indulgent Husband, a kind Father, an affectionate Brother, virtuous, ſober, temperate, good-natur'd, diligent, void of Pride, prudent in your Conduct; and many more good things I could ſay of you. From more than

Twenty Years Acquaintance with you I know no one Vice you are charg'd with; nor ever heard, that you had at any time been guilty of one ill Action. I know not a Man more unblamable, or of a fairer Character in the main, either in a publick or private Capacity, or in your Condition and Circumſtance more univerſally reſpected and ſpoken well of than YOU.

But when I have done you Juſtice in ſo many Particulars, take it not amiſs that I tell you, I think you are grown *of late* too much a PARTYMAN, and concern'd too warmly in our preſent unhappy Controverſies. And *this* has naturally engag'd you, tho otherwiſe very quiet and peaceable, in paſſing uncharitable Cenſures upon others. You judg, you condemn thoſe who differ in the leaſt from *you* in their Sentiments; as if a Man could hardly be an honeſt Man, who cannot riſe exactly to your heights.

I beſeech you, Sir, to conſider calmly, Whether ſuch a Temper of Mind is of a-piece with your many other Excellencies. St. *PAUL*, in his noble and exalted Deſcription of Charity (1 *Cor.* 13.) tells us—— *It ſuffereth long, and is kind*—— it *thinketh no Evil*— it *beareth all things, believeth all things, hopeth all things, endureth all things.* And the ſame Apoſtle tells his *dearly beloved* TIMOTHY (1 Ep. 1. 5.) that *the End of the Commandment* (i. e. the Chriſtian Religion) *is Charity.* And to confirm all, our BLESSED SAVIOUR himſelf has declar'd, St. *John* 13. 35. *By this ſhall all Men know that we are his Diſciples, if we have Love one to another.* When therefore we *bite and devour each other*, how can we pretend to

be

be Followers of *Him*, who even *when he was reviled, reviled not again*, and who under the higheſt Inſtances of Cruelty and Rage, *did not open his Mouth*, tho *he could have commanded more than twelve Legions of Angels?*

Think, GOOD SIR, on *this*, and you will juſtly conclude, that *that* Cauſe, which unavoidably makes Men bitter, angry, reproachful, and harſh in their Judgments of others, is far from being the moſt Chriſtian One. That if Meekneſs and Mildneſs are the Characters and Badges of Chriſtianity, and the firſt Propagaters of it; we have reaſon to ſuſpect, that *one* is not *preſent*, where the *others* are *abſent*.

Not that I ſo much blame *you* for your Warmths, which are as natural Conſequences of *Bigotry* as Heat is of Fire, as I do for engaging your ſelf ſo deeply in a Buſineſs, in which YOU have no more particular Intereſt than *other Men*. And the rather, becauſe it too often happens, that Men far gone in any Cauſe are generally actuated by one common Spirit, which runs thro the whole Body of them. They give up themſelves to the Conduct of their Leaders; they vote, they act, they ſpeak, nay they think as *they* do, and reſign themſelves abſolutely to *their* Diſpoſal. And, what is very ſurprizing, all this happens to them without their knowledg. *They* are *inſenſibly* carry'd into *their* Sentiments and Practices, and at laſt into their Abſurdities: They juſtify every Action of their own ſide, and will allow of no Faults in thoſe of *their* Party. I charge not *this*, Sir, upon every individual Member of every Party; but 'tis an Obſervation generally too true, that Men implicitely

citely ſurrender their Underſtandings, and ſee and hear with the Eyes and Ears of others in whom they confide. Nay more, —'tis a difficult thing to perſuade a Man on ſuch Occaſions, that all Crimes are perſonal, and reflect only on thoſe who are guilty of them. *Here* from particular Examples they fix general reproachful Characters, an unfair way of arguing; and confer the Virtues or Vices of ſingle Men on aggregated Numbers.

And I am ſorry, Sir, that *this* can be ſo fairly apply'd to YOU, with whom, *in relation to your Cauſe*, the Miſts of Prejudice have obſcur'd the Light of Reaſon. For when I ſet before you ſome Gentlemen (abuſively call'd of the LOW-CHURCH) eminent for their great Virtue, Piety and Learning, who are the Ornaments of the preſent, and will be the Wonders of ſucceeding Generations, *burning and ſhining Lights*; you receiv'd it very coldly, and ſaid, ONE had *this* Fault——ANOTHER had *that*. And altho I told you, that I had the Honour of knowing *ſome of them perſonally*, and did aſſure you, that they were moſt ſtrict and exemplary in their Lives, truly Holy, full of Divine Love, not to be brib'd to act contrary to their Conſciences for any Conſideration whatever; yet it did not appear to me, that what I ſaid had any weight with you: agreeably to the *Welſh Proverb*, ——*Faults are thick, where Love is thin.* How unhappy is it then to be prepoſſeſs'd? Hence it is, that *hearing we hear and will not underſtand*, and *ſeeing we ſee and will not perceive*; it renders our Ears and Eyes of no ſervice to us. Were not *ſome* of the Men you declare againſt, *not long ſince* ſome of the chief

Favourites

Favourites of *this City*? Were they not always esteem'd as excellent Preachers till *of late*? Were they not such against whom no one could justly open his Mouth? But NOW the Tide is so turn'd, that you love not the very mention of them, you desire not to see them, you will not hear them. Were *they* the most profligate and abandon'd of Mankind, and the Scandals of Human Nature, and the Shame of their Order, they could but be so treated.

You say, *They have condemn'd the Innocent.* But *they* say, and so do I, they have done Justice on a PUBLICK INCENDIARY, accus'd as such by the *Commons of* Great Britain, and found guilty by One of the most August Assemblies in the Universe. *They* were legal Judges, and acted and voted in that Capacity, according to their Consciences, no doubt. But, Sir, why do *you* the same thing you are so angry at in *them*? *You* condemn *them* with less reason than *they* condemn'd *him*; for *they* had a better Authority than *you* have. Besides, are *you* sure you are in the right in that Affair? Is it impossible you should be mistaken? Will you allow nothing to the Judgment of such Great Men? Are you certain that *you* understand the Case better than *they*? Besides, may not Men differ in their Sentiments, and yet be honest on both Sides the Question? Yes, 'tis most certain they may. Or, may not the wisest and best be mistaken? We must allow it, unless we would make them *Perfect*, or *Infallible*. However, Men full of Charity will always judg on the favourable Side, and are brought with the utmost difficulty to rigorous Determinations. We find the *Civil Judges* are often di-

vided in their Opinions, without being thought diſhoneſt: Why may not the ſame thing happen to *Eccleſiaſtical* Ones, and why ſhould *they* be without the Privilege of Conſenting or Diſſenting any more than others? Why muſt Men be reflected on ſo hardly for making uſe of a Freedom, common to all Men, and of which YOU will not debar *your ſelf?*

But why, Sir, ſhould WE expect that all Men ſhould be of OUR Minds, and be angry when they are not? We may as well be angry becauſe the Features and Lineaments of *their* Faces differ from *ours*. Nothing but Partiality, and Self-Love and Fondneſs to our own Opinions, can make them ſo dear to us, as to diſlike all who diſagree from us. Turn the Tables, and remember this——Others have full as much reaſon to diſlike us for varying from them; for every one may be ſuppos'd to think as well of his own Opinion, as we do of ours. And *who* is there who would not think it very hard to be hated for what is ſo dear to him, and to which he has a natural Right?

But if we ſay, —*We hate them not*,—conſider what are the Signs of Hatred. Is not conſtantly thinking and ſpeaking Evil of Men, and their very beſt Actions, rejoicing in their Misfortunes, loſing all Pity and Compaſſion for them; are not theſe Signs of Hatred? If they are not, we are to ſeek for them. I have ſomewhere read of one of the Antients (I think it was one of the *Macarius*'s) who rejoic'd, That he had made ſo great Progreſs in *Chriſtian Charity*, that he lov'd the very *Jews* themſelves. He did not love them as *Jews*, for certain; but becauſe they were made in the Image of God, were his Creatures, and partook of the ſame common

Nature

Nature with *Chriſtians* themſelves, and might be ſo in time. Ought not *this*, Sir, to make *our Ears tingle*, and to ſtand as a Reproof to all ſuch as hate thoſe who have *One Lord, One Faith, One Baptiſm* with themſelves; Members of the ſame Church, Partakers of the ſame Sacraments, and Joint-Heirs of the ſame common Salvation?

And I bluſh to ſay, that the Difference between them lies in an inſignificant Political Point or two, not in the leaſt material to our Salvation; about which, wiſe and good Men ſhould give themſelves no trouble: and yet *by ſome* THEY are look'd upon as the worſt of Men, who are, as they call it, unorthodox in *them*.——Does it not proceed, Sir, do you think, from a Narrowneſs of Mind, to confine all Goodneſs and Probity to *one Side?* And what an undue Partiality is it, to prefer a bad Man of one's own Side, to a good one of another, as is too commonly done? If a Man were reſolv'd to be on *that Side*, in which there was the greateſt number of good Men, he would not be able (I fancy) ſoon to determine his Choice. I will not deſcend to particular Compariſons, which would be endleſs and odious: I ſhall only obſerve, That in great numbers good and bad will be found; that the BEST Cauſe may have *bad* Men engag'd in it, and the WORST *Good* ones. If there are Hypocrites on one ſide, there are open profane ones on the other, who bring great diſgrace on any Cauſe: and altho Hell is call'd *the Portion of Hypocrites*, as if *theirs* was the firſt Title, and all others were to hold of *them*; yet as to *Publick Societies*, the others certainly are more prejudicial. The Hypocrite is his *own* Enemy; an

avow'd

avow'd Ill Man is a bad Example and Precedent to *all* who ſee him. But, not to grant any more than I needs muſt, I ſhall tell you, I think there are Good and Bad on both ſides; but as to the PRESENT VICTORIOUS SIDE, they ſo unmercifully inſult the other, calling them a *Ruin'd Party*, a *Faction*, *Enemies to the QUEEN, Church and Conſtitution*, and by the moſt opprobrious and obnoxious Names; and indeed diſcover ſo bad a Spirit, like Men intoxicated with unexpected and undeſerv'd Proſperity, that unleſs they will grow calmer and ſhew a better Temper, without a large Pretenſion to Prophecy, I dare foretel, That their Downfal is not far off: And how bitter will *that* be to Men ſo little prepar'd for it, and who can ſo ill bear it! When croſs'd, THEY can write MEMORIALS.

But you may perhaps ſuſpect, Sir, that I am for deſiring you to extinguiſh ſome of your Zeal for the Church. Aſſure your ſelf I am not. I only wiſh you would bring it within juſt Bounds, and a due Regulation. If you want to know my mind more particularly in relation to theſe Affairs, I ſolemnly declare I unfeignedly love the Church of *England*, its Doctrines, its Diſcipline. I pray daily for it, and think it the beſt Church in the world; but yet I think it may be made better, or why have we CONVOCATIONS? I ſtrictly conform to it, and *teach Men to do ſo.* I think I am able to give *a Reaſon of my Faith*, and I inſtruct others to endeavour to live up to the pious Rules given us by *our Excellent Mother*, and to lament when they do not. I will go farther, and aſſure you, That I have a more particular Regard for thoſe of *the Eſtabliſh'd Church*, as thinking *them* more pecu-

peculiarly Members of the *Houſhold of Faith*. But then, among my Relations and Friends, thoſe call'd *High-Church Men* or *Low-Church Men* have an equal Portion of my Eſteem and Affection, according to their Goodneſs: and when I make an Inquiry into a Man's Character, it is, Whether he be a GOOD CHRISTIAN? which is of higher conſequence, and more material, than the ſcandalous ones *now* generally made. But then I muſt add, that I do not exclude the *Diſſenters* nor *Papiſts* from ſome ſhare of my Love; I grieve for the Miſtakes of the one, and the Uncharitableneſs of the other, and regret the Unhappineſs of both their Educations. I never ſee a *Jew* or a *Turk*, but it is with Pity and Compaſſion, in which there is always a Mixture of Love. I own a univerſal Benevolence for every Creature for whom our Saviour died; and, for ought I know, *his* meritorious Sufferings may be apply'd *ſome way we know not*, to thoſe who believe not in him ſince he was upon Earth, as was generally believ'd they were to thoſe before he came upon Earth. If I am miſtaken in this Point (in which I am not ſingular) I am not obſtinate, but will recant it.

To proceed:——So far ſhall I be from adviſing you to be leſs zealous for the Church (for we cannot do too much ſervice to God's Church, ſince all our future Comforts are to be look'd for from *Her*) that I will encourage you to be more ſo. But then my requeſt is, that your Zeal be orderly, not furious and vehement; for *that* was not the Zeal of the firſt Chriſtians. For Converts are not now to be made, nor ever were, by Violence and Heats, but by the Influence of God's good Spirit, and by Gentleneſs,

neſs, Sobriety, by ſoft Language and hard Arguments, and good Senſe. *Popery* indeed and *Mahometiſm* are promoted and ſupported by carnal Weapons and Force; and *Popery* is the leſs gentle of the two. SHE approves of *Inquiſitions* and *Perſecutions*, and carries on her Cauſe with Fire and Faggot; tho 'tis a moſt certain Sign, that Mens Arguments are weak, when they are oblig'd to have recourſe to Secular Power, to maintain and give ſtrength to them.

To the making an Action compleatly good, it is neceſſary that every one of its Circumſtances be ſo; ſo that even the Defence of the Church (eſpecially when it is in no particular want of it) may be criminal, if made in a way not allowable by the Laws of God and Man. The Church, I will venture to ſay, is as dear to *me* as it can poſſibly be to *you*: and yet I think the *late way* of ſerving it, (as it was thought) *viz.* by Riots and Tumults, nay by ACTUAL REBELLION, by Progreſſes, by hallooing the Rabbles, by Clamour and Noiſe, is not to be juſtify'd, and may poſſibly in time do Miſchief to it, inſtead of the expected Good. For her new Friends, THE GOOD PEOPLE, may ſoon turn againſt her, as they commonly have done, when ſhe has had a REAL, and not only an IMAGINARY occaſion for them: and a ſmall trivial matter may ſoon diſoblige thoſe tickliſh Gentlemen, who will perhaps be more offended at a Tax of a Half-penny a Pound on Candles, and Sixpence on a Pair of Shoes, than the *Impeaching* all the *Doctors* in the Univerſe.

And ſince I am upon this Head——How comes it to be thought a piece of Service to the Church,

Church, to declaim at preſent ſo ſpitefully againſt the greateſt part of the Bench of *Biſhops?* May not this in time affect and bring contempt on the whole Order, with injudicious People, who are by much the largeſt part of Mankind? How comes it, that hardly any Name is thought good enough for Learned, Venerable, Meek, and Humble Men, who will ſhine in our *Britiſh Annals*, when *Party-Quarrels* are expir'd, as the greateſt Ornaments of our *Church?* How can *ſuch Men* anſwer ſuch Practices to God and Men, who call themſelves her GENUINE SONS (as if all the reſt were *Baſtards*) and think it a great Indignity to be rank'd among thoſe of an *Inferior Species*, as the poor deſpis'd *Low-Churchmen* are thought to be?

Nor are they loaded with Calumny in relation to the Church alone, but they are alſo branded as Enemies of their *Country*. To this I anſwer in the words of the preſent PROLOCUTOR, Mr. DEAN *ATTERBURY* *: *DISAFFECTION TO THE GOVERNMENT*, ſays he, *is a word only, made uſe of by thoſe that are in favour to keep others out; it is a Reproach taken up on purpoſe to juſtify premeditated Deſigns of oppreſſing Men: for ſo the Soldier ſaid, That the Countryman* whiſtled *Treaſon, when he had reſolv'd to plunder him.*

In the next Page he goes on, *The Imputation is more juſtly to be laid at their door, who are for ſuch new Methods and Practices, as naturally tend to alienate the Hearts and Affections of Subjects,*

* *Preface to* The Rights, Powers, and Privileges of an *Engliſh* Convocation, ſtated and vindicated. *Printed* 1700.

and

and make Governments uneasy; who blast great numbers of Good Men with ill Names, and endeavour to make them (what they are not) disaffected, by so representing and using them, as if they were. May not Men be willing to serve their Country, tho they are not permitted to do so; and must Want of Power to promote its Interest, be always interpreted Want of Ability and Readiness to do it? The *last Parliament* gave necessary and EARLY Supplies: and all *Europe*, except *France*, was intirely satisfy'd in *them*. Under the *late Ministry* the Revenue was improv'd beyond example, *Publick Credit* shone out in full lustre, and was really surprizing in the midst of such a War: Our *Stocks*, which are a sort of Pulses to the Nation, did beat high and strong, and we had all the fair appearance of Prosperity, Success, and Peace *on our own terms*, which Men could reasonably hope for. Why then are some so uncharitable, as to think or speak ill of those Men who (under GOD and the *Queen*) carry'd the *English* Honour so high? 'Tis *safer* indeed to reflect on a *late Ministry*, than a *present* one; but I see not that HER MAJESTY is greatly complimented either by one or the other. One would think that every Ministry should keep up the Dignity of their Predecessors, especially when dismiss'd so honourably, partly for the sake of their *Royal Mistress*, for whose past Judgment and Choice they ought to be concern'd; and partly for their own, because in time *they* may come to be a *late* one. How would they then like it, to have a Libelling *Examiner* weekly displaying all his Wit and Parts in exposing Men who have been (and some still are) so serviceable to their QUEEN and Country? Did not that *scurrilous*

Writer

Writer fear the Correction of the MEDLEY, how much more infolent would he be?

But I draw towards a Concluſion, which ſhall be peaceable and friendly, and an Exhortation fit for *me* to give, and *you* to receive. Let there be no other Emulation between us, than this, *Who ſhall beſt ſerve the beſt of* QUEENS. *This* indeed will be a commendable Rivalry, and let all other Contentions ceaſe, which in a particular manner are ſo unſeaſonable and pernicious NOW. If we cannot agree together exactly in things of *ſmall moment*, why may we not nevertheleſs live lovingly and kindly together? Since there are ſo many things in which we are of the ſame mind, why do we chuſe things in which we are not, to make our Converſation uneaſy? You may eaſily obſerve, that I never meddle with any Diſputes of this ſort, unleſs in my own defence, or my Friend's. You know I have a very mean opinion of the CHAMPION DOCTOR, who lately threw down his Gauntlet in *Weſtminſter-Hall*, in defiance of the *Revolution*. I believe *he* has but a ſmall ſhare of Prudence, Learning, and Piety; and a deceitful Proſperity has harden'd his Heart againſt the moſt ſalutary Counſels. You think well of him; continue to do ſo, if you pleaſe: I think it not worth while for us to trouble our ſelves about him. I need not decry HIM; he is doing his own buſineſs as faſt as he can. He needs no Enemies, who is ſo much his own.

And now, Sir, I ask pardon for pretending to direct a Man of ſo good Underſtanding, as you without flattery are. But I hope better things of YOU, than of the Generality of Mankind,

Mankind, who look upon Advices as Reprimands, which wound instead of healing. I know you are a Man void of all Malice, and *in other respects* of an excellent Temper; but whether you will preserve it, when your DARLING-CAUSE is attack'd, I am not so well able to determine. But if you will lay aside all *Party-Prejudice*, and impartially consider what I have said, you will be less violent. It is no dishonour to be convinc'd, no not even by ME, if my Arguments are good: and I shall think my time exceedingly well employ'd, if you shall reap any Advantage from what you have been now reading. At least if I can be so successful, as a little to allay your *present Heat*, and bring you to judg more favourably of Others, which is the chief Design of this MODEST REPROOF, it will be an unspeakable Pleasure and Satisfaction to,

SIR, Your very Faithful and Affectionate Humble Servant.

BRITISH MUSEUM 130685

FINIS.